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# WOMAN'S WORK

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# Persia and Syria

## The Magi and the Star

The Persian Magi watched with eager eyes,
Beneath the glowing stars of Eastern skies,
Seeking a sign to guide their quest for light
To One foretold to bring the Reign of Right.

They see His Star! and travel many days
With laden camels over desert ways,
Treasures and priceless gifts they bring
And hail the Babe of Bethlehem as King.

This wondrous story after all the years
A message brings to-day to Persian ears—
"Follow your Magi and rejoice to find
That Christ is King and Saviour of Mankind."

Oh! not in vain, though long delayed, this sign
Has seemed to be a prophecy divine—
All the wide East shall seek Him from afar
As ever upward mounts His Empire's Star.

*ANNIE RHEA WILSON*

## His Birthday

First to Syrian hearts there came
Tidings of The Baby's birth;
Swift they traveled, like a flame,
Spreading over all the earth.

Still in many a seeking soul
Far from Syria's roseate morn,
Day by day the light doth shine,
Day by day the Lord is born! *E. E.*

Reprinted from Woman's Work, December, 1912

# WOMAN'S WORK

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Vol. XXVIII. JANUARY, 1913 No. 1.

## ENTERED IN DURING 1912

In February, Rev. John N. Hyde of India.

In May, Rev. J. H. Stewart of Los Angeles, Cal.

In May, Mrs. E. P. Newton of India.

In June, Rev. W. B. Hamilton of China.

In July, Rev. Samuel Jessup of Syria.

In July, Mrs. S. A. Moffett of Korea.

In September, Rev. Arthur H. Ewing of India.

In September, Mrs. James B. Cochran of China.

In October, Mrs. T. C. Winn of Japan.

In October, H. M. Lane, M.D., of South America.

"'Tis finished, all is finished,
The fight with death and sin.
Fling open wide the heavenly gates
And let the victors in!"

At the American Legation in Peking has been established the only well-equipped wireless station in the Chinese capital. The marines who operate it can readily communicate with our ships as far away as Shanghai, distant overland about six hundred miles, as well as with the nearer ports of Chefoo and Tsingtau. We can imagine what this would have meant in 1900 to those beleaguered ones who could reach no friendly ears.

At Nanking University the language school opened in October. This was established at the request of twenty-seven societies working in China. It has been well said that "whether our work is to continue to be a powerful adjunct in the educational work of the Empire, or whether it is to sink into insignificance and become a negligible factor, will depend much on what is accomplished in the near future" at this union University. Its preparatory and college courses, teachers' training, medical and Bible schools are established on a substantial foundation; its location at Nanking puts it at the focus of seven projected railways, gives navigation to the ocean, and touches a possible constituency of 120,000,000 people. Students are eager to pay four or five times what is asked in government schools for its superior education. Sons of the higher officials as well as those of poorer Christians attend, and official confidence in the management is shown by the fact that of three chosen by both sides to determine terms of peace in Nanking two were connected with this University.

Progress has its disadvantages as well as its advantages. *The Chinese Students' Monthly*, published in New York, tells of the achievement of a "Chinese Pankhurst," at the Peking welcome to Dr. Sun Yat Sen. Because he was believed to have favored the omission of a clause claiming "equal rights for men and women" Mr. Sung Chiao-Jen, ex-Minister of the Board of Agriculture and Forestry, was marked for punishment by the suffrage society of Peking. In the crowd "all at once

Sung's hair was forcibly and maliciously laid hold of, and a beating on his face followed. Effort was immediately made to separate the assailant and the assailed. Since Sung's misfortune preparations are made at every important meeting for the timely ousting of riotous suffragettes."

OF DEEP interest to our Syria missionaries was June first, the day when the first regular train ran between Tripoli and Hums, the interior station to the northeast. The round trip can now be made in one day, and with far greater comfort than by the old methods of transportation. Hums is the largest city in Syria, outside of Beirût, having a population of 65,000, an intensely Moslem centre.

THE NEW school for girls at Ambala, in the Punjab, is to bear the honorable name of the "Mary E. Pratt School for Christian Girls." Miss Pratt's friends will rejoice in this recognition of her long service in India and her generous co-operation in the establishment of the school.

THE WOMEN'S Missionary Society of the church at Baraka, Africa, contributes about twenty dollars a year towards the salary of an evangelist among the Fang—a direct contribution toward the work of our Foreign Board, though it may be classified as home mission work in Africa. One of our missionaries writes too of the desire of the believers in Chai Ryung, Korea, to Christianize China. The China Campaign regiment will welcome these far-away allies.

THE Missionary Society of Sidon Girls' School last year raised two thousand piasters ($71.50) for home and foreign missions. Their home mission work is in a school for girls in a nearby village.

IT IS interesting to read from the *South China Morning Post* of the choice of a thrilling serial story made by the newest Hankow newspaper, the *Daily Republic*, which is now running daily instalments of *The Pilgrim's Progress*.

THE Director of Education in China has announced that in future the government will give no special honors to Confucians. It was stated that if these wanted schools where they could worship Confucius they must, like the Christians, build and maintain them themselves.

Two children whom they had not seen for eight, and a third for two years, made a glad reunion for Rev. and Mrs. F. G. Coan when they returned last summer from Persia. Dr. Coan says, "I can not tell you how I have been enjoying the services in the Minneapolis churches, the splendid preaching and fine music. My soul was hungry for both and I often wonder how anyone can stay away from church when so much is offered them." Christians, think for a moment what life would be separated from your church and your children!

STILL we hear of a continuous revival in Africa. A "steady stream" comes to profess belief in Christ. At the communion of last April Efulen hill was a veritable bee-hive. Hundreds came from towns as far as eighty miles away, sleeping three or four nights on the road. Plans are making by the mission to divide the field so that people will not have to travel so far to meeting.

As some of the Persian girls were going home to their native village after the close of school, they were repeatedly held up on the road for fees by those who were supposed to be guarding it. One of the girls was a graduate and having her diploma with her, she conceived a novel idea. She produced the diploma and showed it to the guards. They could not read it but it looked so formidable to them that as the result the girls paid no more fees nor received any more annoyance.

# Our Missionaries in China and Hainan

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Miss Kate L. Schaeffer, Kachek.
Mrs. S. L. Lasell, "
Mrs. J. F. Kelly, "

*Not in formal connection with Woman's Boards.

The Misses Morton *en route* for China.

*In this country:* Mrs. F. W. Bible, 3450 Bowman St., Phila., Pa.; Mrs. W. M. Campbell, R. D. 49, West Sunbury, Pa.; Miss Anita E. Carter, 526 W. 160th St., New York; Mrs. F. H. Chalfant, 1309 Sheridan Place, Pittsburgh, Pa.; Mrs. W. P. Chalfant, 84 Beall Ave., Wooster, Ohio; Dr. Effie B. Cooper, 522 S. Main St., Goshen, Ind.; Mrs. A. B. Dodd, Greenwood, Mo.; Mrs. R. F. Edwards, Venedocia, O.; Mrs. W. O. Elterich, R. D. 1, Wooster, O.; Dr. Mary H. Fulton, 521 N. Fair Oaks, Pasadena, Cal.; Mrs. Gny W. Hamilton, 624 2nd St., Madison, Ind.; Miss Charlotte E. Hawes, 246 Frederick Ave., Sewickley, Pa.; Mrs. E. C. Hawley, 439 Manhattan Ave., New York; Mrs. W. M. Hayes, 1201 Beall Ave., Wooster, O.; Mrs. George F. Jenkins, Butler, Mo.; Mrs. E. L. Johnson, 56 W. 17th St., New York; Mrs. Maud R. Jones, 1220 S. Elm St., Muncie, Ind.; Mrs. C. A. Killie, Clifton Springs, N.Y.; Miss Mary Lattimore, The Balfour, 16th and U Sts., Washington, D. C.; Mrs. Gilbert Lovell, 112 Crescent Ave., Plainfield, N. J.; Mrs. A. W. March, Teachers' College, New York; Mrs. W. D. Noyes, 13 Lawton Ave., Auburn, N. Y.; Mrs. T. J. Preston, 212 South Euclid Ave., Pasadena, Cal.; Mrs. R. M. Ross, 1310 Springfield Ave., Urbana, Ill.; Mrs. C. K. Roys, 34 Putnam Ave., Brooklyn, N.Y.; Mrs. E. D. Vanderburg, Hastings-on-Hudson, N. Y.; Miss Louise Vaughan, 5448 E. Orcas St., Seattle, Wash.; Miss Vella M. Wilcox, 5225 Ingleside Ave., Chicago, Ill.; Mrs. J. E. Williams, 34 St. Luke's Place, Montclair, N. J.; Mrs. C. H. Yerkes, Berwyn, Pa.

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Rebellion, revolution, resignation, riot, reconstruction, republic — a strangely torrential course to be rushed through by a nation of four hundred millions after solidifying in the ancient mold of unresisting acceptance of despotism for thousands of years. Stranger still that thousands of largely isolated aliens, but a few years since the object of almost universal murderous attack, should not merely be preserved throughout such a series of stupendous events, but should be the definite object of special protection from monarchists and revolutionists, officials and mutinous soldiery. Yet such has been the year's history in China, such our new experience of the marvelous Providence of God.—*From Peking Station Report.*

# The Religious Significance of the Chinese Revolution

THERE are many surprising things about the Chinese revolution, but aside from the revolution, which is in itself the greatest surprise, none were more striking and perhaps none more significant than the extremely friendly attitude which was shown by both leaders and people toward foreigners in general and missionaries in particular. It was surprising because mass movements, such as this, in which a people begin the creation of a national consciousness are not generally favorable to outsiders in any land and in China, where previously mass movements had been in more than one instance aimed directly at foreigners and where there has always existed an attitude aptly described as "antiforeignism," an expression of good will to foreigners in connection with a popular movement was very far removed from the course of events marked out by the prophets of the day. Doubtless many factors combined to produce this attitude, but there can be no question that a great deal of credit is due to the leaders, especially to General Li and to Dr. Sun Yat Sen. The first proclamation issued by General Li declared in strong terms the purpose of the new government to protect all foreigners and mentioned with approval and particular promise of protection, the missionaries and their several institutions.

But there was a deeper factor than the personal influence of any or all leaders, which I think can be described as a latent friendliness on the part of the more intelligent portion of the people toward the missionaries which was sure to express itself, if only there could be an opportunity for such expression without conflict with the principles for which many of these men were striving, or at least wishing to strive, if only they could see a way. For there can be no question that the attitude of the leaders of the Chinese people toward Christianity in many communities, has turned into opposition, in many instances on grounds which have been other than religious. Two or three instances will illustrate the newer attitude.

When the news of the revolution reached me, ten days after the outbreak, I gathered together the little group of Christians, of the large market town, which I had reached in the course of an interesting trip, for a communion service. The town had been anti-foreign and in the previous year several Christians had suffered severe persecution, and threats of even greater dangers had been openly made, until we all feared that, with the authority of the government overthrown, almost any calamity might befall the little group. For a month after I reached Hangchow we had no word from the town. Then our evangelist came in, telling us that as soon as the revolutionists had taken control in our province, there had been a marked change in popular attitude of the place. The men who had been chiefly responsible for the trouble the previous year and of whom we had been fearful, came expressing their regret and giving assurance that there would be no further difficulties. In the meantime, our city had been captured by the revolutionists, who attacked and burned the governor's mansion and after a day's attack compelled the surrender of the Manchu garrison, located in a large permanent camp within the city. The attack began at three A. M. When we opened the gates of our compound at daylight we found a company of soldiers drawn up in the street. The captain explained that he had been detailed to guard our house as soon as the attack began and that every missionary house in the city was similarly protected. Proclamations soon appeared, promising us full protection. We found the general population of the city unusually cordial towards us, and

when the provisional President was inaugurated at Nanking the new authorities at Hangchow entertained all the foreigners in the city at an elaborate dinner and reception.

Looking at the revolution in another aspect we find a remarkable fact in the presence of a large proportion of Christians among the leaders. Take the provisional government at Nanking as an instance. The President, his private secretary, his own son, one at least, and two probably of the cabinet members, the president and vice-president of the Assembly and twenty-five per cent. of its members were professing Christians. A little different in character but no less striking are the facts with reference to President Yuan and Vice-President Li who while not professing Christianity have in authorized interviews approved most heartily of the Christian propaganda, have expressed their sense of China's needs along moral and spiritual lines and their recognition of the power of Christianity to supply such needs. Then, as indicative of a national attitude, comes the assurance from many sources that the new constitution will provide for religious freedom.

It is almost impossible to express the significance of the conditions, of which these facts, which might be multiplied manifold and in more striking instances, are only indications. In this, as in all really great movements, one feels "much that cannot be expressed."

Think what religious freedom will mean! In the past the right to propagate Christianity, the right of a Chinese to accept it, have rested on treaties with foreign powers. Now it will be a part of the fundamental law of the land. It is almost impossible to estimate the effect of this in "making Christianity indigenous" in China. In the past certain acts of worship in the temples have been required of every official. It is probable that this will be eliminated. Many influences combined to shut off the ruling classes under the old system from contact with Christianity. Now the men who hold the leadership in the land are almost without exception open to approach.

We must be careful not to infer that the battle is won. It may be some years before there is a great mass movement among the Chinese such as has been witnessed among the Koreans. But the most sober judgment will allow us to say that the Chinese are open now to receive the Gospel as no great race has been open since Christianity became strongly organized and established. Or in other words, China, when her numbers, her position in Asia, her resources and the ability of her people are taken into account, presents the greatest opportunity which the church has ever faced.

A realization of the opportunity ought to be enough. Yet the church has more than once turned her back upon opportunity. It must therefore be said with all soberness and care but with the utmost clearness that the church must take and meet to the full this opportunity or by failing to do so create a situation which, from the religious point of view, will be the gravest and greatest peril which the peoples who call themselves Christian have ever faced. To realize this we must remember that the old moulds in which Chinese life has run for many ages have been broken up. There are many lines in which the student of Chinese affairs would hesitate to say that this or that might happen. But there is one thing of which we may be sure. In thought and in life the old China can never be created again. The changes may take a longer or a shorter time but the changes or rather a change is certain. The new moulds into which her life must run will inevitably be made under the influence of our western world. It seems scarcely possible that there will be more than a generation for the making. In that period China will draw from the west a new principle of life, a new force for

social organization and control. The forms of her old time religions may continue, though the indications are that they will not, but their power will, and China will organize her new life without sense of deep moral responsibility, without trust in spiritual power, without faith in God or with the commitment of herself in love and faith through Jesus Christ in God the Father. There are many influences, economic, commercial, political, pressing upon her, which will tend to bring her under the sway of a materialistic atheism and this in spite of the efforts of Christian men who come into contact with her in these lines. On the other hand stands the missionary movement, the definite expression of Christian conviction and Christian appeal, capable unquestionably with the present force and equipment of doing good work BUT NOT CAPABLE, WITH PRESENT FORCE AND EQUIPMENT, OF LEADING CHINA TO MAKE HER NEW LIFE CHRISTIAN IN CHARACTER AND FORM.

This is the China Emergency: a call to our church for men and money to do what must be done now or not done at all. (*Rev.*) *F. W. Bible.*

# Through Suffering to Peace

As you know, I have charge of the Louisa Y. Boyd Hospital for Women, which was built by Mrs. Boyd of Harrisburg, Pa., and since her death is supported by her two daughters.

Just now I am very happy over a *whole* case of malted milk for my starving baby cases, which was made possible by a friend at home. The hospital funds are always so very low that I cannot possibly buy food for these little ones, so when this check came saying it was to be used as I pleased, I sent off post-haste for a box of malted milk and by the time it reached me I had fifty cents of the check left, so you see it was meant for that I am sure, for it was just enough. So to-day my nurses and I spent the minutes in between patients in doing up small packages, teaspoonful doses for those who need it. Of course I make the people think it medicine so they will be sure to take it and give it to the little patient. Oh, such pitiful little cases as the children often are! A year-old baby with *twenty* boils on its head and neck! Another with a history of four months of dysentery until its little body is wasted to a shadow. An eight-year-old slave girl from an official home who has been abused and mistreated and finally cast out in the street, etc., etc. This is only one day and there are six days every week of this sort of thing. But in between are such things as this—a woman comes in and after being seated begins her tale of woe. Finally I interrupt to say: "You eat opium, don't you?" With amazement she says, "Can you see that? Now that's because you are a Christian; our people can't see such things."

DR. MERWIN WITH EVANGELIST AND NURSES
At Louisa Y. Boyd Hospital, Tsinanfu, Sent by Dr. Merwin

Our city was being looted and burned, bullets were flying about us, when an excited call for the doctor told me that a wounded patient had arrived. Two men brought in a woman whose clothes were saturated with blood and who told us her arm was hurt.

We laid her in one of our cocoanut fibre beds, the blood dripping through clothes, bed and all to the floor. While the nurses were preparing for the necessary examination and dressings, I removed her upper garment and found a dirty rag bound around a terrible gaping wound, the bullet had torn its way from front to back through the arm, fracturing the bone.

Her husband is in one of the *yamens* (official home) and her only child, a son of seventeen, was clerking and living in one of the large stores—her home is in the suburb just outside the city wall. When the shooting became so bad and the stores were being burned, the mother-heart could bear the strain no longer, and in spite of protests from her family she entered the city to hunt for her boy. Before reaching the store, which had already been burned, she was shot. Realizing that she was badly hurt she retraced her steps and reached home in a very weak condition. My language teacher, who is a neighbor of hers, insisted upon bringing her directly to the hospital in a chair.

A friend met the son and told him his mother was hurt, so he hastened home only to find that she had been brought here. He followed and arrived just as the mother had decided she must try again to find him. The tears filled his eyes as he saw her lying so pale and weak. When she saw him, she exclaimed, "Don't cry, I am not much hurt, I will go home with you. I can't bear to see you cry!" He answered, "If you will stay here and do what the doctor says, I will rest my heart and not cry." She immediately said, "I'll do whatever you want me to do," and thus it was settled.

Mrs. Lu comes from a home that knows nothing of Christ, nor even of brotherly love, and it is a constant pleasure to see her surprise at the kindness shown her. Over and over she has exclaimed, "Why, you spend so much heart on me and I don't even belong to you!" Then our splendid Bible-woman takes the opportunity of telling her for whose sake we are glad to do what we can.

God has indeed wonderful ways in which He does His marvelous work. He has made this painful and tedious accident a path leading to Himself, for Mrs. Lu is firmly convinced that had it not been for the Heavenly Father's care, she would have suffered the fate of so many hurt as she was, a slow but sure death.

*(Miss) Caroline S. Merwin, M.D.*
TSINANFU.

# "Pity the Blind"

As I write, I hear little voices singing kindergarten songs and "Jesus loves me." One could hardly believe they were the same voices as those of the howling crowd that came to us in August.

The head of the Police Department of our Province sent to inquire if we could receive the blind girls of the singing class into our Ming Sam School. We replied that we would help in any way we could with such an institution but we could not receive those girls here. The Government must provide buildings before we could take the girls. The head of the police, Mr. Chan King Wah, seemed to feel it laid upon him that he must rescue these girls, but in the present financial state of the country he did not see how it was to be done. The more I thought of the matter, the more it weighed

upon my mind. I entered into correspondence with Mr. Chan about the matter and invited him to call in person and see our school. In a few days he came, accompanied by a well-educated lawyer, who had graduated in England, and they carefully examined the methods of our school. We consented to take blind girls of ten and under who should be brought to us by the police at a certain rate per month, a mat-house to be erected for the purpose, and to superintend their education till the Government is able to provide suitable buildings for them.

Soon came the police with twenty-four blind girls, dirty, ragged, frightened and screaming. Mr. Wei Pui, the young lawyer, brought the list of the names, but every attempt to tally them was futile.

"Are you going to make us into railroad ties? You will cut us up and make medicine of us! We won't learn anything you teach us! We won't learn a trade; we won't weave cloth; we won't knit!" These were some of the things they yelled with loud sobs.

A good scrubbing, treatment of heads, and comfortable wrapping up, changed the scene, and the little things all sat meekly on stools in their new clothes, waiting for the next event. Supper was soon served and just as all had finished and the tired workers were giving a sigh of relief, in came forty-two more, more dirty, more ragged, more loud in their screaming than the first party had been—no one got to bed very early that night or had much rest after they did get to bed. In the morning, we sent five of the most puny ones to the David Gregg Hospital; one was a dumb, blind boy. Later came three more, so now we have under Government support sixty-eight girls and three boys.

After all their loud wailings that they would not learn a thing, the next morning when they all sat together around the breakfast tables and the teachers told them a blessing to repeat, everybody was ready to join in, and when breakfast was through, one little girl came up to Miss Durham saying, "Please tell me again how to say the prayer. I cannot remember."

By Sunday, everybody in mat-house helping was worn out, so we sent them all to church and Miss Durham and our house-servants took charge in the mat-shed. We got as many as possible out into the yard, to feel the bushes, trees and flowers, and some of them made whistles of the leaves of the

DORMITORY OF GIRLS' SCHOOL AT LIEN CHOU
Photo. loaned by Miss Lowrie

trees. Then we had them all over to the chapel for Sunday-school. In the afternoon, we divided them into classes and let our girls teach them. They chose to teach them the Lord's Prayer. I was much astonished at the end of the hour to find that many had learned the whole prayer. The recitation did not sound very brilliant as everyone piped in at her own time; the idea of unison had not yet developed. But now they are already reciting together very well.

Later we commenced with regular classes, and gradually we are adding more time and studies. The children are obedient and anxious to learn but all came with a violent prejudice against learning a trade. I thought I would try to let them *see* some of our girls knit, but it was too much for some of them; they were dissolved in tears and I had to select them out and send them back to the mat-house before they should start the others. This was not screaming but just grief. Some, however, were curious to feel

the needles and some even begged our girls to teach them.

The first day we had trouble with four of the girls, but since that only one has given much trouble. Last Sunday I found her standing in the dusk at their gateway and calling to her mate in a low, excited tone: "They are going to sing—hark, they are playing the organ! Come, come, hear! I am just going to stand here and listen." Our Ming Sam girls were having regular evening worship.

CANTON. *Mary W. Niles, M.D.*

## THE FATE OF THE BLIND GIRL IN CHINA

Turning off Queen's Road to the street by the bay, I heard the music from a squeaky violin. In a moment the little procession had passed, but the picture will never be erased this side of eternity. A woman headed this procession. She played on the one-stringed violin to attract the attention of men. Behind her, with both hands on the shoulder of the one in front, marched seven sightless Chinese girls. They were dressed in bright silks and wore silk flowers in their black, glossy hair. "These girls are blind, and of what use are they? They can't earn a living, and they must eat and have shelter," says the hard-hearted, so they are sold into a life of shame. What those sad hearts could reveal would be beyond the human tongue to tell. Humiliation and disgrace were stamped on their faces. —From *The Woman's Evangel.*

# Mrs. James B. Cochran

A REMEMBRANCE

SWEET memories they are, my recollections of "Margie." We met her first in 1899 in New York. That wonderful year when we were preparing to go to China. She was a slender girl with eyes full of kindness and beautiful soft brown hair. We were attracted by her wholesome enthusiasm, and her delicious sense of humor which acted as a tonic on depressed spirits. She was the oldest daughter in a tenderly-sheltered home of which she had been the very center. Of what it cost her to leave such a home she never spoke, and in all our years of closest friendship, I never heard one word of complaint or self-pity.

On our long voyage I remember her coming to me on deck as I lay in a steamer-chair, and folding about me a soft fur garment. She was always finding something which she could share with others. Now it was a glass of currant jelly offered to a sick one, jelly made by her mother and carefully treasured in a land where we have no currant jelly; now a work bag, and a box of candy, made after study-hours, for the friend who was spending her first Christmas in China. From those quick, clever hands came little socks and jackets for the new babies as they came along. Amid her multiplied duties she always found time for the "little kindnesses." When her first born, Harry, was two years old they started for the new station at Hwai Yuen, going in a house-boat. On the way this beautiful boy became ill and after a brave struggle, the little body was laid away in the mission cemetery of the Southern Presbyterians. We feared she would be crushed by this

sorrow, but we found that with her gentleness there was strength, as of fine steel which might be bent, but never broken. That year she went bravely into the hard work of a pioneer station. Against the pain and suffering, the hard and bitter lives of the Chinese women, she laid the wealth of her love and sympathy. I only heard her refer to that year once when she said, "When the Chinese women come to me with their awful sorrows, I can say, 'Yes, I know. We have suffered too, for we have a little son in Heaven, but we expect to find him again, and you may find your child too.'"

To see her at her best was to see her with her children. One of my last visits with her was on a day when she had been speaking for China in New York. We stopped while waiting for our trains in Hoboken to eat a sandwich together. I asked, "How do you feel when you are started towards home?" "Oh," she said, "as though I could get out and help push the train to get home to the children!" And what of the work laid down, the life so suddenly terminated? Living and loving still, we are sure she is. Her death but increases the power she held over my life and doubtless over that of others. Her sweet influence is living stronger than ever in countless lives.

Browning expresses our feeling when he says:

"There shall never be one lost good, what was shall live as before,
On the earth the broken arcs, in the heaven a perfect round."

*(Mrs. J. E.) Lilian C. Williams.*

# A World-Wide Parish

CENTRAL Presbyterian Church, of New York City, believes thoroughly in the policy that each church should have its own missionary, and if possible its own mission station. This policy, inaugurated in 1898, by the sending of two missionaries to China, has resulted to-day in the splendidly equipped station at Hyai Yuan, with its ten noble missionaries and its superb plant all supported by this one church.

There are in the plant to-day, a hospital, with beds for one hundred patients, a boys' boarding-school with about one hundred students, a girls' boarding-school with about seventy students, three fine missionary residences, and a church which is called the handsomest in China. These buildings, which have cost over $50,000, have been given by the members of the congregation, and are in every way fine examples of substantial buildings, beautiful architecturally and conveniently planned for their work.

Hyai Yuan is a center of a large country work. It is 150 miles northwest of Nanking in the Anhui province. From the East Mountain, behind the city, 360 villages can be counted. The station has now five out-stations, and a force of a dozen native helpers are assisting in the city and out-stations. While as yet, there are only one hundred and twenty members of the church, the hold of the work upon the city of Hyai Yuan, where our missionaries are much respected, and throughout the province promises a rich ingathering very soon.

The finest classical scholar in Hyai Yuan has been converted and is to study for the ministry. Another representative of the largest and wealthiest family there has recently become an inquirer.

The pastor of the Central Presbyterian Church and Mrs. Merle-Smith spent a week in Hyai Yuan in September. They were received by the Chinese themselves with every demonstration of loyalty and affection. This never-to-be-forgotten week was celebrated by a Chinese feast, by the presentation of a beautiful silk banner, by services which filled the large church, and by mani-

festations of interest in the city itself, which revealed the utter absence of hostility towards the missionaries.

During the revolution the word was passed around the city that no harm must come to the property of the foreigners and although it was left absolutely unguarded, not a single article was stolen, nor was the property defaced in any way.

It is an interesting sight to see the clinics at the hospital every morning. Besides from fifty to seventy-five patients in the beds, there are between one hundred and two hundred outpatients coming to the hospital every day. Three men were brought on stretchers in a single morning. Dr. Cochran has performed between three and four hundred operations for stone in the bladder, besides innumerable operations of other kinds.

The Central Presbyterian Church, through the pictures taken by the kodaks of the missionaries, the use of the stereopticon in lectures, etc., feels that the parish in Hyai Yuan is just as much a part of its work as any feature in this city. This work is costing the church about twelve thousand dollars a year, but the interest in it is so great that it is the easiest of all the large offerings to raise.

If other churches would follow this plan of tying up their great interest in foreign missions to one station, the foreign missionary offering of the churches would be quadrupled.

It ought to be added that this church works entirely through the Board of Foreign Missions, and has been giving also an offering each year to the general work of the Board, often larger than its contributions before its special work was begun. Since the plan was inaugurated the contributions of the church to Foreign Missions have been increased five hundred per cent.

(*Rev. Dr.*) *Wilton Merle-Smith.*

## TO OUR MISSIONARIES

Dear Friends:—I thank you and thank you for the many friendly letters you have sent me, and for your cordial and appreciative words about the magazine. Especially do I thank the eighteen women missionaries who during 1912 sent me voluntarily articles or paragraphs about their work. Some of the letters I have received have made me think that among our newer missionaries there are some who do not quite understand the scope and plan of Woman's Work. The first number of the new year seems a good time for the Editor to send a message to all of you covering a few special points:

1. We gladly send a free copy, postage paid, to all the women missionaries of our Board and to any of the unmarried men who ask for it, whether they are on the field or at home. Publishing periodicals is an expensive business and we are the only Presbyterian magazine which does this.

2. If your address changes, the business office, where wrappers are addressed, does not know it unless you notify them. When this is not done in advance, copies, which with foreign postage represent a considerable expense, are wasted.

3. A postal card to the Editor when you come home, giving date and place of arrival and home address, insures your being correctly listed among the "Changes."

4. For our fresh news and pictures from the field we depend on our missionaries. Except when they are at home on furlough we very rarely *ask* them to write for us, we always *want* them to do so voluntarily. Out of about seven hundred to whom we send copies eighteen did this last year. Send us your news; don't wait for time always to write a long article, send paragraphs or items, and please do not write on both sides of the sheet so that half of what you send has to be copied for the printer. Send unmounted photographs with description written on the back. We are glad to reimburse you for any expense these involve.

5. We do not care to receive articles sent in duplicate to other periodicals. Our space is too limited for anything but exclusive matter. Twice during the last year after Woman's Work had gone to press but was not yet issued, articles to appear in it were seen in the weekly papers which came out earlier and reached much the same public.

6. The list of subjects for the year is on the inside of the front cover of the magazine. Please make generous allowance of time. If your material is for April plan to have it reach here by the early part of February, other months accordingly, The early article catches the space.

Our plan is to make the magazine as helpful to you as we possibly can, and we want you to know how deep is the interest in and affection for you all of its publishers and readers.

Wishing for you the highest and the deepest happiness in the New Year,

Your devoted friend, The Editor.

# Dedication Day

THURSDAY, October third, was a red letter day in the history of mission work in Tengchow. On that day the new compound, the money for which was given by one man, was formally dedicated. It contains a hospital, main building and dormitory for the girls' school and two dwellings. The dedication comprised three services; one in the hospital, one in the girls' school building and one out-of-doors, with the speakers on the veranda of the new dormitory.

Quite a number of Chefoo people took part in the exercises, including Dr. Corbett, Dr. Elterich, Mr. and Mrs. Wells, Mr. Arnold of the American Consulate, Mrs. Mills, the superintendent of the School for Deaf and Dumb at Chefoo; Mrs. Yu and Mrs. Lon. The last two were some of the first graduates of the girls' school, which has previously been inside the city. Four local Chinese officials also had places on the programme and one titled lady. The day was perfect, the attendance was large and a good spirit seemed to be manifest everywhere.

COMPOUND AT TENGCHOW Sent by Miss Braskamp.

The girls' school is now prepared to accommodate eighty pupils, and can take one hundred when necessary. The school-rooms are fitted with individual seats and desks from America, and the dormitories with iron beds, also imported. Both the new buildings and the former Mills residence, now turned into a dormitory, are heated with furnaces and there is soon to be running water in each building.

The hospital is built in modern style and fitted with thirty-five iron beds with wire springs. The building includes a fine operating-room with skylight and a minor operating-room, living rooms for the foreign nurse, doctor's office, and chapel.

Outside are rooms for native nurses and other helpers, a laundry, bathroom and small isolation hospital. The main building is heated by steam and will have running water. The school buildings and main hospital are of native gray brick but the two dwellings, one for the doctor and the other for the two ladies in charge of the girls' school, are of stone. The compound is located on a knoll outside the east gate of the city, and commands a view of the sea. It seems like an ideal place for either a school or hospital as there is plenty of free space all around, and a fine view in every direction. The American Presbyterian Mission, to whom the compound belongs, is certainly to be congratulated.

HOSPITAL AT TENGCHOW Sent by Miss Braskamp.

*Christina J. Braskamp.*

TENGCHOW.

REV. A. A. FULTON of Canton, has been summoned to this country to assist in the China Campaign. He says that only if he is absolutely ordered to come will he leave his work, which was never so pressing and imperative as now. "With these mighty doors flung open we must never look back except to profit by mistakes. . . . The prospect of scooping in a hundred thousand dollars for the Board acts on my imagination like the sight of graft to a poor Tammany Hall 'patriot,' but derricks could not get me from this work at this time unless the Board strongly asks me to go. I would not leave my field at this time, except at the Board's call, if you would give me free passage and increase of salary. Send for me only if you think I could do more there than here during the next six months, and to do that I shall have to work hard!"

# Steps Forward in Hainan

About a month ago our good evangelist Yang was ordained and installed pastor of our little church in Nodoa. It was a great event and a notable day for the Christians in this region as of course none of them had ever seen the service before. He was called at a salary of two hundred and fifty dollars and I must tell you of their scheme for raising the money. Everyone subscribes so much just as they do at home; then the names and amounts are posted close to the pulpit in the chapel; as the amounts are paid the names are crossed off. Of course no one cares to have his name posted for all to see very long, so the amounts are rapidly coming in.

The only girl in our school who ever was really a student, giving all her time between and after school hours to reading and study, has been in Canton five years and has recently graduated from Dr. Fulton's medical school. Recently she returned home for a short visit, and while here kindly took charge of our girl's school. She had all sorts of up-to-date ideas about cleanliness and hygiene and did among the girls in a short time what Mrs. Melrose and I had been vainly trying to do for years. So much for an example when it is set by one of their own race.

Our Y. M. C. A. is booming; one week they have an open meeting, at which they serve refreshments, tea and cake, and have an address. The other meeting is devotional only and consists of Bible study in classes. We are gratified by the number of young men, not in the church or school, who come into the meetings. The Chinese do *so* love a society of any sort.

So many changes, so many things we have prayed for being brought to pass! We can only stand with uncovered head and say, "What hath God wrought!"

*(Mrs. P. W.) Rebecca E. McClintock.*
Nodoa.

# Paotingfu Patients

There has been no time during this troubled year when the Hodge Memorial Hospital has had to be closed because of lack of patients, and an interesting part of our work has been the sheltering of refugees. After the looting and burning of the city many flocked to our gate begging for shelter for a few days. The hospital court seemed like a small world filled with all sorts of people. At one time there were over thirty little children in the hospital. It was hard to find a room large enough for morning prayers. These meetings for prayer and study of the Bible were very helpful at a time when the future seemed so uncertain for every one.

A young girl of a well-to-do country family was brought in by her father who said that the looting soldiers had shot through the door because he had tried to protect his property. A bullet passed through the girls' ankle and into her mother's heart. The motherless girl was pale and wasted from grief and pain. Her foot was badly infected and had to be amputated, but she went home a month later happy in her knowledge of her Saviour, for she had accepted "the truth" with great joy and studied faithfully so as to be able to read the Bible.

An officer's wife was so frightened at the time of the looting that she became very ill and when all the remedies they tried failed they sent for the foreign doctor. The lady, with her two daughters to take care of her, was finally brought to the hospital. Her recovery was slow but she steadily gained during the month she stayed with us. She and her daughters came to believe and as they could read, made

RED CROSS WORKERS, MEDICAL STUDENTS AND NURSES, WOMAN'S UNION HOSPITAL, PEKING
Our Dr. Eliza E. Leonard is on the Staff.

good progress. Her husband and son became regular attendants at church and Sunday-school.

About this time a little boy of six years was brought into the hospital. He was the only son in a large family of girls and his father was an army officer and away at his post. The relatives did not dare to consent to the necessary operation till the father telegraphed his consent. Upon operating we found that his condition was incurable and we had to tell the friends that nothing more could be done. Fearing that they did not realize the seriousness of the situation the doctor explained to them very carefully why there was no hope. The grandmother answered, "But if he could be cured we would be willing to leave him here."

Thinking that this was put forth as an inducement for greater effort to cure him the doctor told her how helpless anyone was to cure him and that his life was not in human hands. Then the mother said with tears streaming down her face, "No, we understand. But we have learned since coming here that he belongs to the Lord Jesus. So we had decided that if he could get well we would leave him here to learn more about Jesus, for he is His. But if he cannot live Jesus will take him to live with Him, so it is all right."

Then she simply asked that we would try to keep him comfortable and living till his father could see him.

PAOTINGFU. *Maud A. Mackey, M.D.*

# "Refugeeing"

GREAT was the resentment of the women missionaries in China who had to leave their posts at the command of the authorities during the dangerous time of the last year. One of them writes indignantly: "'The wicked flee when no man pursueth!' These seven words report my activity during the past year. I spent a large portion of my time saving my life, and in exchange I lost much time, comfort and opportunity for usefulness. My work could only be done in the spare moments remaining after my preparation for, periods of and recovery from flight."

This worker should take to heart the remark made by Dr. Brown at the Conference last June: "Nothing hinders success like dying."

A young woman doctor tells of some medical experience: "After five weeks 'refugeeing' I found the men's hospital chuck full of Red Cross work. Soldiers were lying thick on the floor. I had not the courage to tackle that

proposition further than to make eomforts to keep them warm. To the friends at home who pieture us bending in love and patienee over these suffering soldiers, ministering to their wants, this may sound unexplainable. But if you will take a look at them as they really were, boisterous, foulmouthed surgieal eases, with no respeet for women and only happy when jeering at the unfortunate and innoeent, gambling, smoking or otherwise breaking rules whenever possible, and on the other hand getting well rapidly after being operated upon and having their wounds properly looked after, you will understand that the firm hand of the surgeon and the earnest attention of our evangelist Lin were more needed and appropriate than for me to toueh them or alone attempt to elean them up, whieh in China would only shoek all respeetable people."

# Some Reasons for the China Campaign

China, unless all portents fail, is destined to beeome a world power of overwhelming influenee in the East, and beeause of this influenee as well as on aeeount of their own inherent worth, the Chinese are well worthy of our supreme efforts. Look at the hundreds of martyrs' graves in North China, reflecting that many were not even buried, and then say if you ean, that the Chinese have not the eourage of their eonvietions. They are not only eourageous but they have the advantage of numbers, and you remember the dietum of Napoleon that Providenee is on the side of the heaviest battalions. Population is to a nation what cells are to a battery—the elee-tro-motive force depends upon it, and China has the cells.

As Dr. Arthur Smith points out, there is no man living who ean exist so long as a Chinese on a eash-pieee —a round piece of brass with a square hole in the eentre—and what is more he ean go on living when nothing but the hole is left. My own eoolie, an able-bodied young man, reeeives in addition to his fuel and house-rent, the magnifieent salary of two dollars a month, and on this he supports himself and Mrs. Wang. The respect of the Chinese for the *man* and the humanity whieh is above all wealth, art and knowledge, gives him a self-respeet whieh preserves his equilibrium even in poverty.

A strong, virile people like this yellow raee having begun to progress ean no more be held back than can its own Yellow River, but it ean be made a tremendous power for the future spread of Christianity. With China eonverted, eonsidering her numbers, resources and influenee in Indo-China and the East Indies, we hold the key to all eastern Asia, but with China uneonverted or erystallized into infidelity, we have only touehed the hem of the Oriental garment. Already there are men among her high offieials who say, "The greatest religion in the world is that of Jesus Christ." Another, a general of high rank, says: "We want to know what Jesus wants." Can we resist sueh appeals?

When about ten years ago, some temples were eleared of idols in order to obtain schoolrooms for the new learning, no opposition was manifested.

The mere faet that the gods manifested no displeasure over the uneeremonious treatment received deepened the distrust in them. From that time it spread rapidly and for the past few years the doors and windows of some temples are filled in with mud brick, the idols sitting in darkness within having beeome abodes for moles and bats. Others, entirely deserted, are rapidly going to ruin. I have not seen or heard of any temple being rebuilt or repaired exeept for sehool or other

purposes, sometimes by the Christians.

All the idols were destroyed by the republican army, but this iconoclasm only removes obstructions, it does not of itself bring in the truth. The first military Gospel meeting ever held in China was suggested by General Hsu Pao-San. A thousand attended, all army-officers, and the preliminary address was given by the General himself, who said: "The missionaries have been praying for China during the time of unrest, and now that peace is restored it is right that they come together to thank Jesus. This meeting is held for that purpose and also that you may hear about what Jesus likes best." Such a thing as this was never known before as the army and the officials have hitherto been the most unapproachable element in China.

Not only did provisional President Sen Yu Sen declare that the new government would insure religious toleration, but President Yuan has declared emphatically: "One thing I have determined is that there shall be religious liberty in the future throughout the land." Four of the one hundred new missionaries asked for are to work in the provincial capitals in connection with the Y. M. C. A., among men who will be the future leaders of China.

President Yuan Shi Kai in his address last spring to the Peking pastors recognized the fact that the church members were more intelligent than the ordinary citizens, and asked their aid in enlightening the ignorant. Vice-President Li says: "Missionaries are our friends, Jesus is better than Confucius, and I am strongly in favor of more missionaries coming to China." The military Governor of Yunnan Province says: "The greatest religion in the world is the religion of Jesus Christ. Before long the Christian religion will be the religion of our China." A few years ago just such men were declaring: "There is no greater disgrace than for an official to be known as a Christian."

*(Rev. Dr.) W. M. Hayes.*

# Institute for the Deaf and Dumb

THIS past year we have had thirty pupils, fourteen girls and sixteen boys; we expect six new pupils in the autumn.

A young graduate of the University of Pennsylvania, Mr. N. C. Yang, who is at the Museum in Tungchow, visited our school as the interpreter for the delegates from the Chamber of Commerce of the Pacific coast. He wishes to take up work for the defective classes and will write up the subject for the Chinese press. We were able to put him in touch with the promoters in the homeland, and later on he expects to come to our school for the study of methods. Another young man, the brother of one of our deaf-mute pupils and the son of a Presbyterian evangelist in Hangchow, has come as a normal student in preparation for opening work in his own city, where an offer was made by the gentry to finance such a school.

The generosity of Christian givers of special amounts has enabled us to purchase the land we need. While a few donors have stopped their gifts on account of our work being adopted by the Board, new ones have been added and the aggregate sum received has increased, while our personal responsibility has been greatly lessened.

We are grateful that the school has been kept in peace and quiet during the Revolution, for the good health of all, for the happy, helpful spirit that prevails, and for the faithful native helpers without whom we could accomplish little.

*From Report of Mrs. A. T. Mills, Chefoo.*

# How Dr. Ewing Worked, Died and Was Honored

Now that Arthur Henry Ewing has laid down his earthly task we who have been close to him and who now try to carry what he carried for so many years, realize how great that task was. Eighteen hours a week teaching in the college, the most difficult subjects to the most important classes, would have seemed enough for most men, but in addition he was an active member of a great many religious and educational committees. On the national council of the Y. M. C. A., President of the local branch; on the executive of Y. P. S. C. E.; treasurer of the General Assembly of the Indian Presbyterian Church; on both the senate and syndicate of the Allahabad University; on its Boards of Studies for Sanscrit, Arabic and Persian. On Executive, Property, Financial, Language-examination committees; giving generously

SNAP-SHOT OF DR. A. H. EWING ON READER'S LEFT, AND DR. LUCAS
Sent by Mr. Higginbottom.

of himself as a convention speaker; preaching regularly both in Hindustani and English; his labors were so diverse that many say there was no missionary in India who touched so wide a circle of Christian effort.

After being close to him for eight and a half years I can say he was the wisest man I have ever been near. His religious enthusiasm was contagious. His loyalty to Jesus Christ was perhaps the most outstanding feature of his great life and the real explanation of his greatness. The rich and educated went to him in their difficulties, but not nearly so many as of the poor and the needy. Many a poor boy, dejected, discouraged, beaten, has come away from his study with new determination and new life. It is only as some of these boys reveal, now, after he has gone, what he did for them that we see what a counsellor he was.

He seemed so necessary to us all that it is hard for us to think of him as gone, but he is not gone. His spirit, his faith, his enthusiasm are so built into this college that the whole place is eloquent of his presence.

*Sam Higginbottom.*

Dr. Ewing's illness was spinal meningitis and his suffering was awful. In his delirium he showed how heavily the burdens had rested on his mind.

The funeral was wonderful. Thousands gathered on the compound soon after sunrise; there were students from the high school and college graduates, faculty, Indian Christians, servants and poor coolies. Flowers, letters and telegrams of sympathy, paying high tribute to one who had been of such great service in helping to solve the problems of Indian education, were received from Government officials, high and low. Dr. J. C. R. Ewing, having arrived in Bombay the day before, came on the postal special and was brought in an automobile to the cemetery just in time for the interment, which was delayed longer than usual in India for that reason. The students asked for a last look at their College President's face and for hours a constant stream of people was kept moving past his bier. The students also begged the privilege of drawing the hearse to the cemetery, three miles away. More than a hundred were delegated to do this, and hundreds of others crowded in just to get their hands on the ropes. The College and all Government schools were closed for two days in Dr. Ewing's honor.

*Ethel Higginbottom.*

Allahabad, India.

# NEWS FROM THE FRONT

## SOUTH AMERICA

Mrs. Alex. M. Allan writes from Bogota: I don't know where to begin about our work, as it is all so fascinating; but I'll tell you of the bit that lies next my heart. Las Cruces is the slum district of Bogota. One of our schoolmasters, a boy of twenty years, was sent to hold school there during the week. Friday nights we meant to hold an evangelistic service, and on Sunday afternoons Sunday-school. Santiago Aguilar, the teacher, has a heart that would give up his last cent for a brother in need, and a soul on fire to win men to Christ. Felipe Alvarez, our young preacher, is earnest and spiritual and thoroughly to be depended on. We have put him in charge of the preaching work at Las Cruces;

We have begun to pray and work for a proper building, and though we have only 155 cents in the fund now, we are going to have regular collections, and some day we will have a wee chapel in Las Cruces.

If you know of any Sunday-school which does not have anything to do with its old lesson pictures, please ask them to send them to me, they would be so welcome. There are usually about forty in my class. I love every little last ragamuffin of them, and they seem to know it, for Santiago says they ask him nearly every day when I am coming back. I feel inclined to gather them all up and put them in a bath, but the time for that is not yet; at present the work is only three months old and they don't know me well enough; but I believe that through prayer and through Santiago's faithful work in the day-school and through the evangelistic services, some of them have really come to a saving knowledge of the truth as it is in Christ Jesus.

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Miss E. R. Williamson writes from San Joao do Paraguassu:

One must walk here as if treading on eggs. The old cook, who has just come is, of course, a typical superstitious Catholic, so, in order not to frighten her, nothing has been said about her attending morning prayers. As, however, the kitchen is separated from the dining-room only by a low board partition, and the door stands wide open, and as I sit near the door and teach Bible stories in a very audible voice, it goes without saying that unless she stops her ears, she must hear everything. To-day she surprised me by saying to me, as I rose from my knees: "When you kneel down may I kneel too?"

## KOREA

Miss Jane Samuels writes from Syen Chun, Sept. 30: To-morrow morning at four-thirty I start out on horseback for my first country class. I can hardly wait to see all the women I have learned to love. Our Bible Institute begins the day after Christmas. We *haven't any money or buildings but we've got the women.* Miss Helstrom and I will pay the bills for this year. Next year, perhaps, we can have some buildings and some money for running expenses. I am grateful for Miss Helstrom's transfer to evangelistic work. Beside the thousands of Christian women and girls we have the responsibility for the evangelization of 114,000 other women and girls in this one territory. Please do not think you are through in Korea.

I am missing the faces of my best friends among the men in our church. Of course, I only know church officers (other men never have occasion to speak to me). These men are in prison; we have known about it all the year, but it seems different to see the sad faces of the wives and children. In many homes the women have sold almost everything they have to hire lawyers. Last Saturday the men were sentenced to from five to ten years each. I could just as easily believe *myself* guilty. We missionaries have been helping to feed both the men in prison and their families. Winter is coming and the head of the house in prison!

## JAPAN

Miss Lucy Monday writes from Kanazawa: Of course, you have seen accounts in the papers of the late Emperor's death. The final funeral ceremonies were observed last week for three days, and he was laid to rest in Kyoto, the old capital of Japan. Memorial services were held everywhere. Our Christian services must have seemed very simple indeed in comparison with those of their old religions, in which there is so much noise and ostentation. The Christians are always eager to show that they are just as loyal as any one else and perhaps in a truer sense. All people, even the baby tots, are to wear black bows for one year from the date of his death. We wear them, too, as it shows respect and sympathy for those with whom we work. The new régime will bring about many changes. Already the new Emperor has broken away from some of the old customs. He rides through the streets in the same carriage with the Empress, a thing unheard, even unthought of before,

## GUATEMALA

Mrs. W. E. McBath writes from Quezaltenango:

Please do not forget to pray for our Indians and that a way may be opened for us to have a school for them. We have come to the conclusion that a school is the only means through which we can reach them. Our Father has this money, I am sure. We shall need at least ten thousand dollars to begin with. It is important that we pray for this amount. Please remember this need before the throne. We have about fifteen thousand Indians here in Quezaltenango, perhaps more. Not one has yet been reached and brought to the Gospel, though we have the confidence of several, and are praying for their salvation. I have cried to God for them for ten years.

# HOME DEPARTMENT

## UNITED STUDY OF MISSIONS:

*China's New Day:* CHAPTER V: MEDICAL MISSIONS.

**Religion** and the body.

**Medical** missions as an illustration of Christian principles; "Christian love in action."

**How** does medical work diffuse the Gospel?

**Summarize** aim of Chapter V.

**Compare** medical resources of the United States with those of China.

**Compare** knowledge of hygiene and prevention of disease here and in China.

**Describe** conditions of rural homes; cleaning sewers in Peking; customs in dealing with tuberculosis, typhoid, smallpox, cholera, plague.

**Practice** of old China's physicians; their education; diagnosis; treatment of disease; some beneficial remedies; no surgery.

**Effect** of entrance of medical mission workers; the boon of vaccination; heroism in time of plague, famine, etc.

**New** race of Chinese doctors; a Christian physician-martyr.

**Importance** of training Chinese women.

**Largest** medical work for women; Dr. Mary Fulton.

**Other** hospitals for women; peculiar difficulties of work among them.

**Two** notable Chinese woman doctors.

**Need** of more doctors and nurses; valuable suggestions for finding the right women to send.

## SCHEDULE OF CHINA CAMPAIGN

[CENTRAL DISTRICT, Chicago, St. Paul, Minneapolis, Omaha, Kansas City and St. Louis, Jan. 19-Feb. 2.]

Cincinnati ..... Feb. 7-10
Wheeling, W. Va..... Feb. 14-17
Clarksburg, W. Va. .. Feb. 18-19
Parkersburg. W. Va.. Feb. 21-23
Trenton, N. J..... Feb. 26-27
New York .....Feb. 28-Mar. 3
Baltimore .....Mar. 8-11

## A UNITED DAY OF PRAYER

to be observed by all women's foreign missionary societies on Thursday, January 9, 1913.

Thursday, during the week of prayer in January, was chosen by the Women's Boards of Foreign Missions at their Triennial Conference in Philadelphia, as a day for united prayer. Women in every village and town in our country are earnestly requested to meet in some central place for such a service. If it is not possible to come together for the entire day it would be well to arrange for three hours in the afternoon, each under a different leader, representing as many denominations. Where there is no Jubilee Continuation Committee to plan for such a service, let an interdenominational committee be chosen immediately, representing all evangelical churches. This committee will secure leaders and place of meeting, send out notices for church calendars and the press, and from "A Year of United Prayer," issued by the Central Committee on the United Study of Missions, may select the most important and urgent topics for this time. These are *prayer* services. Beyond a brief Bible reading and illuminating comments on the topics for the hour with devotional hymns, the entire time should be spent in intercession. No addresses will be needed. Surely with the great crises before us—the troubles in Korea, the marvelous opportunities unfolding in China, the terrible situation in Turkey—earnest, united prayer is needed. And we need to pray for ourselves lest we fail in the day of His power.

"A Year of United Prayer" may be obtained from any Woman's Board, and is for use throughout the year.

We suggest this as the simplest plan. It may be improved greatly by those who are in close touch with the needs of the world, and can give more specific and detailed directions.

Who will take the initiative in your community and in your church? Why not you?

## SECRETARIES OF LITERATURE PLEASE NOTE!

THE women's missionary societies did such splendid post-jubilee work for *Over Sea and Land* that it should set the standard of endeavor higher than ever before; we therefore are looking to the secretaries to *keep this interest alive,* and to see that the same or greater increase of subscriptions is reported this year. There is no dearth of homes where *Over Sea and Land* is unknown. It is almost a virgin field, for out of over a million children in our Sunday-schools, only twenty thousand are in touch with our great mission work through this magazine. We urge that every secretary, every member of every missionary society, make it a *personal duty* to see that the magazine is either distributed through the Sunday-school (consult the pastor and superintendent regarding subscriptions in bulk) or personally subscribed for by every family in the congregation where there are children under fourteen. If there is any family too poor to afford this splendid moral training for their children, *some other woman* can afford it for them.

If our 10,000 mark is not reached by January 1st, 1913, it would easily *be* reached and *exceeded* after every missionary society member is aroused to her personal responsibility for "Children and Missions."

# OUR SUCCESSORS AND OUR OPPORTUNITIES

CHINESE graybeards have been pushed from their thrones, centuries-old despotism is yielding to new constitutionalism, everywhere the "old world" is becoming the world of the young. The stir of unrest, of half-comprehended power, of the energy and idealism and iconoclasm of youth, is startling. Even with misdirection there is a splendid promise in it that thrills the onlookers, and the Christian West has been quick to see in it the opportunity for influencing the destiny of the East. "Now, now is the significant time," our leaders cry. "Never was the challenge to Christianity so loud and so clear. The young men and women of Asia will soon shape its civilization, and now is our golden moment to be their teachers. We must send our ablest, our best if we are to win them and the East to Christ."

The appeal sounded through the Jubilee campaign and met a magnificent response in far-sighted plans for the enlargement of women's work. Are we planning as broadly for the training of our successors? Have we realized that their tasks will be greater than ours and will demand a wider, fuller preparation? Are we giving our best to the boys and girls, the young men and women, we the women of the societies and boards upon whom rests the responsibility for their training? Is what we do adequate? A little work in children's bands, a considerable number of leaflets for them and a capital magazine not too well supported, a splendid Westminster Guild with trained leaders and a growing body of effective literature for young women—what for Christian Endeavor and young people's societies? "Why, we have synodical and presbyterial secretaries who have charge of them. The work is all organized," you say.

Yes, we have set up some good machinery, but the Assembly's Board is still receiving money from societies that do not know that they are auxiliary to the women's boards, and there are others who do not know whether they are supposed to be supporting a missionary or not! Can we feel quite satisfied with our success as teachers? Is it possible that we have sometimes regarded the work as routine, not making many demands? Have we perhaps forgotten that these societies we list so impersonally are made up of

THOUSANDS OF YOUNG PEOPLE

at the age most impressionable, most easily fired with enthusiasm for noble enterprises, when their interest in great world movements is being awakened, a period when ideals of work and character are being formed and their personal ambitions are taking shape! Is not this the place to put forth our greatest effort, take the broadest views, employ the newest methods?

The Westminster Guild has felt from the first that its secretaries must be selected for their ability to attract and lead young women. Should not the same considerations guide in the choice of presbyterial young people's secretaries who have boys and girls, young men and women, under their charge? The ablest women once found for these positions, their hands should be upheld by the cordial and active co-operation of the women's societies. Most of these secretaries can rarely visit their young people for lack of funds, and nothing would help their work more than to have the members of the women's societies stand ready to lend books to the young people, furnish a leader for a study-class, a counsellor for the missionary committee, perhaps assist in sending a

DELEGATE TO A SUMMER SCHOOL.

The great opportunity for secretaries to meet the Christian Endeavor members is in district and state conventions, where denominational rallies can always be arranged. Here the young people can be shown their part in the missionary work of their own church and receive inspiration for service. As an effective method of study and training, nothing has met with so much success as the study-class. The subjects appeal to the young people. They find the text-books and the collateral reading intensely interesting, and nearly always they discover that they themselves have some responsibility for missionary work. Yet in spite of their cordial response to courses of study, the classes are comparatively few, generally for lack of leaders. Is it not time that we women seized this opportunity for delightful service and that at least one or two in every church fitted themselves to lead a class? If that class becomes recognized as full of vital thinking about large topics and enthusiastic discussion, there will be no trouble about members.

Outside of the study-class our young people need literature, and it is worth consideration whether we offer them much that will compare with the literature of history and art, nature and romance that is set before them on the counters of every bookstore. Not that there is no missionary literature that would appeal to them, but that we do not succeed in getting what we have into their hands. They do not see our book reviews nor hear our secretaries of literature. How shall they learn about interesting literature outside of study-classes? While we wait for some one to suggest a method, cannot the members of the women's societies play the part of circulating libraries for young people, and especially for their own children? Here again a knowledge of local needs will furnish the needed hint of methods. "There is much land to be possessed," and this is our day for action.

*Hannah B. Clark Powell.*

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NONE of our young people should fail to see *Everyland* for December, more attractive than ever with its fine paper and typographical style, its stirring stories and even more than usually good pictures. The magazine now has an office in the Presbyterian Building, and is gaining so strong a hold on the alert young people of all denominations that there is a possibility of its being issued as a monthly instead of a quarterly.

## CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, Nov. 12.—Miss Charlotte E. Hawes of Wei Hsien, China.
At New York, Dec. 2.—Mr. and Mrs. C. R. Murray of Resht, Persia.

DEPARTURES:

From Boston, Nov. 9.—Mrs. Wesley L. Hemphill, returning to India.
From New York, Nov. 12.—Dr. and Mrs. Frank Senska, to join the Africa Mission.
From San Francisco, Nov. 23.—Miss Margaretta Franz, returning to China.
From San Francisco, Nov. 23.—Miss Emma S. Boehne, returning to China.
From San Francisco, Nov. 30.—Miss Emma J. Hannan, to join the Philippine Mission.

MARRIAGES:

At Canton, China, Aug. 13.—Mr. Edward M. Spilman of Bangkok, Siam, to Miss Daisy Martin.
Sept. 17.—John B. Bigger, M.D., of the Korea Mission, to Miss Norma Blunt.
At Yokohama Japan, Oct. 14.—Mr. James P. Eskridge of the Philippine Mission, to Miss Anna S. Williamson.

*A Rainbow in the Rain* is a dainty little green and gold volume, which tells in sweet and appealing fashion the story of Margaret Watson. It is an unusual conception that the story should be told in the journal of the heroine and the letters of a Chinese school-boy. In their quaint phrases these seem to catch the real Mongolian point of view, contrasting picturesquely with the glimpses of English lake-country, the sheep-day trials, etc. The touches of true feeling give a genuineness to the story which carries conviction and inspiration. The author is Jean Carter Cochran. Published by the Revell Co. Price 50 cts.

AFTER Jubilee high-tide it is to be expected that our subscription record should show signs of the ebb. The magazine fiscal year begins March first. With December first therefore nine months, or three-quarters of our year have passed. This period shows a decrease of about six hundred in the whole number of subscriptions received, both new and renewals, when compared with the corresponding months of 1911. Perhaps this is not many to be subtracted from the Jubilee influx of new subscribers, but in the arithmetic of WOMAN'S WORK there is no place for the minus sign—we recognize only plus!

THE CAUSE of missions all over the world lost a valuable friend when in November Mrs. J. P. E. Kumler after a life of active service, entered into the rest that remaineth for the people of God. Not only during her long period of busy work as the wife of the pastor of the East Liberty Church in Pittsburgh, but later when the burden of years set her aside from such activities, her interest never waned, and she always gave of her best to the cause that she loved. Such faithful givers of time, money and deep spiritual interest should not be forgotten by the Church.

NOTICE in our Home Department that the official title is now "Central Committee on the United Study of *Foreign* Missions." How wise are the plans of these able women of many denominations may be gathered in some measure from the announcement that already eighty thousand copies of *China's New Day* have been sold and that a necessary new edition has been ordered. Already the next text-book looms up; it is to be a manual of efficiency, prepared by our own Mrs. Paul Raymond.

"WHERE are the Big Brothers who will lead big and little boys in mission work? We women ought to influence our husbands, brothers and *fiancés* to care so much themselves that they will give time and effort to catch the coming men for mission work and study. Many of them now think this is exclusively a woman's interest."—*From a home-worker.*

His Holiness, Jesus Christ, addressing Peter, said: "Thou art the rock and upon this rock will I build my church." This utterance of His Holiness was indicative of the faith of Peter. Namely that—This faith of thine, O Peter! is the very cause of uniting the various nations and summoning them to unite, and shall be the bond uniting the hearts. It shall be a cause of uniting the world of humanity. In brief, the purpose of places of worship and edifices for adoration is simply that of unity, in order that various nations, divergent races, varying souls, may gather there and among them amity, love and accord may be realized. The original purpose is this. That is why His Holiness, BAHA'O'LLAH, has commanded that a place be built for all the religionists of the world; that all religions and races and sects may gather together, that the Oneness of the human world may be proclaimed."—*From Wisdom Talks of Abdul Baha (Abbas Effendi).*

*Notable Women of Modern China*, by Margaret E. Burton. The peculiarly timely appearance of Miss Burton's former book, *The Education of Women in China*, helped to attract attention to its substantial merit. Those who read it with interest will welcome this volume, which consists of sketches of the training, development and achievement of six of the emancipated women of modern China. The new Nation cannot hope to rise higher than its women. Not only may all who are watching the new Republic find deep interest in this chronicle of women of outstanding ability, but Chinese students in their own and other countries may well study such inspiring examples. Published by F. H. Revell Co. Illustrated. Price $1.25.

## NOTES FROM HEADQUARTERS

ALL the Boards offer: *China's New Day; Travel Talk—China*, 5 cts.; *Seventy-Fifth Anniversary Series*, each 2 cts., doz. 15 cts.; *Schools and Colleges in China* (revised), 5 cts.; *China Programme for Westminster Guilds*, 1912-13, 5 cts.

## *From Philadelphia*

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30. PRAYER-MEETING: third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING, Jan. 21. *Topics: The Women's Boards; China.*

STATEMENT of our New China Fund, Nov. 23:

| | |
|---|---|
| Cash received by our Treasurer.... | $15,439.43 |
| Pledges for future payments..... | 11,911.00 |
| | $27,350.43 |

THE fact that already more than one-quarter of our great Fund is assured is cause for both gratitude and continued effort. Like some of its predecessors, this Special Fund should represent the "good measure, pressed down and running over."

ANOTHER legacy of $1,000 plus accrued interest, has found its way into our treasury. This time it is from one of our former presbyterial officers, Mrs. Mary Walker, who was treasurer of Monmouth Presbyterial Society.

MRS. J. RAMSAY SWAIN resigns from the Board of Directors to devote herself to her two "wee girlies." Mrs. J. Harvey Lee comes back to the Board and shares the China secretaryship with Miss Lowrie, to our joy. Miss Noyes, China, appeals for two teachers, college graduates, for "True Light" Seminary. Miss Charlotte Hawes, China, has been called home a year before her furlough is due to help in the New China Movement. Mrs. Dwight E. Potter's two weeks' tour through Ohio and Western Pennsylvania, among college girls, was packed full of fruitful and beautiful service.

A NOTE of warning to the Boards sounds from the office of WOMAN'S WORK: "Our subscriptions are falling behind those of Jubilee Year. Besides the new we want all our old subscribers and especially the new ones of last year." Are your secretaries working over the failures to *renew?* Are they *not?*

NOVEMBER prayer-meeting was made notable by the coming from Elizabeth of Mrs. E. B. Cobb to lead the meeting and of Dr. Cobb to give us an inspired report of God's dealings with the little flock in Caracas, Venezuela, and their shepherds; the church, the bells, the recruits, the thanksgiving.

INTERDENOMINATIONAL meetings will be held in Westminster Hall during the week of prayer, Jan. 6-10 (inclusive) from 3-4 P. M.

SUGGESTIONS: Print or write your programmes on the reverse side of New China hymn leaflet (Mrs. Sangster's) 50 cts. per 100. Send to 501 for publicity items of New China Movement. Westminster Guild pins, $1.00, for sale at 501.

NEW LEAFLETS: *Dr. Samuel Jessup; The Tuberculosis Sanatorium, Maamaltain*, 2 cts. each, 20 cts. a doz.; *Guild Year Book*, 75 cts. China: *China's Awakening*, free; *The New China* (poem), 1 ct.; *Present Opportunities and Dangers*, Rev. F. W. Bible; *Outline Map of China; The New Woman in Old China*, 3 cts.; *Hospitals in China*, 3 cts.; *Crossing Five Bars*, 5 cts.; *Historical Sketch of Missions in China*, 10 cts.; *The Situation in China*, 15 cts.; Folding Map of China (cloth covers), 50 cts. For literature, address Headquarters of Philadelphia Board.

## *From Chicago*

Meetings at Room 48, 509 South Wabash Avenue, every Friday at 10 A. M. Visitors welcome. Address this office for all missionary literature.

A FALLING off in subscriptions to WOMAN'S WORK for the last month!

The Jubilee gave us large increase, but we must not allow its influence to die in *one year*. Take notice, Secretaries of Literature! This calls loudly to you, and you are equal to the emergency.

THE BOARD of the Northwest with much pleasure announces to its constituency that Miss Laura Marquis, of Rock Island, Ill., has been engaged as Field Secretary for Young People, including the Christian Endeavor Societies and Westminster Guild Chapters. We very much hope that you will soon plan for a visit from Miss Marquis, and that she will prove of great help to the young people in their work.

AN incident told in a letter from Benito makes one glad that parcels post privileges have now been extended to the German offices in Africa, including Kribi (the port of Batanga), Ebolowa (i.e., Elat), and Lolodorf. So, for a few cents, a missionary doll can now travel quickly and safely to any of our schools in West Africa. Mrs. Cunningham wrote: "When the children were going home, one girl wanted me to give them each a little doll (I have some for them to play with here) for a souvenir. And she used the word 'souvenir,' dear knows where she got it! Knowing myself as well as I do, I'm sure the only reason the dolls did not go away with the girls was that I did not have enough to go around."

A CANDIDATE who spoke one Friday morning, being asked to what field she hoped to go, replied, "I am willing to go to any place!" Having been working in a part of

Michigan where there are many Italians, she seemed prepared to love all foreigners. The first gift our treasury has had from an Italian mission came lately, from Calumet, Mich.

The presence of even one missionary is enough to make any Friday a red-letter day, but that morning there were five, Rev. A. K. Reischauer, of Japan; the Misses Mary and Emily Forman, of India; Miss Anna Rae Mills, of Korea, and Miss Edith D. Lamme, of Persia.

The thirty-ninth annual meeting of the W. F. M. S. of the Synod of Michigan was held at Cadillac in October. Mrs. C. E. Stewart, of Jackson, presided. The Secretary of Literature told of a falling off in subscriptions to *Over Sea and Land*, and an increase in subscriptions to Woman's Work and in sale of the *Year Book*. The Secretary of Mission Study-Classes reported eighteen women's classes and seventeen among the young people. Eleven new Westminster Guilds, and a total altogether of 540 girls, are active in this work in Michigan.

China Leaflets: *Chinese Womanhood of To-day*, 5 cts.; *Mrs. J. L. Nevius, Mrs. Reuben Lowrie*, each 2 cts.; *The New China* (poem), by Mrs. Sangster, 1 ct.; *The Future China, Anti-Mongolian Prejudices, The Call of China*, by Rev. Watson M. Hayes, D.D., free.

Other Leaflets: *Being a Boy in Korea*, 2 cts.; *The Sin of Omitted Prayer*, free. For literature, address N. W. Headquarters.

## *From New York*

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

Total Summer Offerings, $3,151.34.

A map of the whole world was needed for the world-wide programme presented by Mrs. W. A. Brown at the Board's monthly meeting. Rev. Dr. Wilson of Tabriz, Persia, spoke first of the causes that led to the revolution in that land, chief among them being the spirit of the age which, working in the minds of the people, has given them aspirations towards a higher, freer life. He described graphically the present condition of affairs and ended his address by saying that in this crisis of its national life Persia needs strong, reliable, honest, patriotic leaders.

Mrs. Williams of Nanking, China, dwelt especially upon the influence of the missionary wife on the college students, the vision of a Christian home giving them new ideas regarding woman's place in the home and in society. She paid high tribute to the character and ability of Mrs. James Cochran. Miss A. A. Brown of Kolhapur asked her audience to go with her on a visionary tour to the various mission stations of Western India, where vigorous work is progressing in all the stations.

The dates for the China Campaign in New York City are Feb. 28–March 3.

A new card with suggestions has been sent through the presbyterial secretaries to all women's societies, young women's societies, Westminster Guilds and Y. P. S. C. E. Please see that these cards are read aloud at the next meeting of your society. If you have not received one notify your presbyterial secretary.

In Long Island Presbytery ten mission study-classes have been arranged, with Miss S. J. Adams, presbyterial President as supervisor of the whole, and leader of some of the classes.

New Leaflets: *The Sounding of Neil's Heart*, 3 cts.; *Dr. Samuel Jessup*, 2 cts.; *Special China Bulletin*, free; Colored Post Cards, China, set of 8, 20 cts.; China: *A Chinese Saint; Three Cries from Chinese Lips; Wonder Stories; The New Woman in Old China*, each 3 cts.; *The Redemption of China's Women; What the Chinese Told the Missionary; Mrs. John L. Nevius;* each 2 cts.; *The New China*, 1 ct. For literature address Room 818, the Board's Headquarters.

## *From San Francisco*

920 Sacramento St. Meetings first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

Synod met in San Francisco at the First Church in October, and as the custom is, the Woman's Synodical Society held its annual meeting at a Methodist Church nearby. Officers of the society from Southern California were present; Mrs. R. W. Cleland, President; Mrs. L. F. Laverty, Corresponding Secretary; Mrs. Fessender, President of Riverside Presbyterial Society; Miss Lizzie Hough, of Elko, Nevada, also was present. The C. E. Society had their fellowship supper as usual. The Home Mission Society held a two days' meeting; Foreign Mission, one day.

Executive meeting, on the third Monday, was enlivened by the presence of the guests from Southern California; Dr. and Mrs. Peoples and Mrs. Hugh Taylor, from Laos, were with us at luncheon. Dr. Peoples is greatly in need of rest. Dr. and Mrs. Taylor will postpone for a little their return, on account of his health. Mrs. Taylor feels the importance of their return because they are so much needed. They will leave their four daughters at Park College.

Miss Grace Nichols, 7 Laurel St., works faithfully for *Over Sea and Land*.

Mrs. E. Y. Garrette, as usual, is planning for Christmas for the Mission Home and for our schools.

Mrs. Mobley, of Vallejo, has organized a "Junior League," with twenty-four girls, from eight to fourteen years. They meet weekly for Bible and Mission study, sewing or social gatherings.

Literature for Study Classes—Intermediate: *The Black Bearded Barbarian; George H. Mackay, The Apostle of North Formosa.* It is recommended to Sabbath-school teachers for boys and girls. Juniors: *Touring in the Gleam; Young China Hunters.* Other Literature: *Confucius and his Teachings*, 1 ct.; *A Glance at China To-day*, 2 cts.; *Ancestor Worship in China*, 1 ct.; *Child Life in China*, 2 cts.; *Old and New China; Robert Morrison* 2 cts.; *Language, Literature and Religion in China*, 10 cts.; *To-day in China*, 2 cts.; *Won-*

*der Stories from China*, 8 cts. Miss Belle Garrette, Secretary of Literature, 2508 Central Ave., Alameda, Cal., will respond to calls for literature.

## *From Portland, Oregon*

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

THE past month has been full of activities in most parts of our territory. Miss Goss says we have now about 140 study-classes; as many as seven and eight circles in some of the smaller churches. Some are very ingenious in planning variety in their study meetings. One who has a ready pencil makes telling posters, which she hangs from time to time about the room where they assemble. This is her own dining-room, the gathering is around the table, making the social atmosphere which loosens the tongues. At the close of the lesson, while still discussing it, tea and wafers are served. Another circle meets at the homes of its members, always around the dining-room table. More C. E. societies are studying missions than ever before.

*China's New Day* is meeting with special favor in the light of the changed government and advance in education and with the incentive of the Chinese Propaganda enthusiastically moving across the country to our coast.

WE are thankful that our special effort for our twenty-fifth year is directed to China. Many of our societies have already raised their "extra" toward the $5,000 fund for the Frances Holt ward in Dr. Leonard's Hospital in Peking.

EASTERN societies, as well as our own, are finding our *Coolie Dialogue* useful for impersonations in classes and regular meetings. When one of the two representing the characters is a singer, and can after the dialogue sing "Somebody came and lifted me up, who could it be but Jesus?" it will touch any heart. This dialogue is in the depository, where there is also a wealth of superb literature on many subjects. If you wish the very best study for C. E. societies or Sunday-schools get the new book, *The Call of the World*, or *Every Man's Supreme Opportunity*, which contains examples of a world-wide response to the Gospel never known before. One chapter shows "America's Position in the World Battle." This book is in the depository.

NEW LITERATURE: *The Call of the World*, 25 cts.; *Latin-America* (Seventy-fifth Anniversary Series), 2 cts.; *Guatemala, The Land of the Burden-Bearers*, 2 cts.; *Saint Paul as an Example*, Bible Study for Westminster Guilds, 5 cts.

# RECEIPTS TO NOVEMBER 15, 1912

By totals from Presbyterial Societies.

## The Woman's Foreign Missionary Society of the Presbyterian Church

| | | | |
|---|---|---|---|
| BALTIMORE, | $515.52 | NEWTON, | $124.00 |
| CHESTER, | 939.25 | ST. CLAIRSVILLE, | 5-7.65 |
| COLUMBUS, | 375.71 | WASHINGTON CITY, | 1,300.65 |
| ERIE, | 50 00 | WESTMINSTER, | 20.00 |
| FAIRFIELD. | 18.00 | WHEELING, | 2.00 |
| HUNTINGDON, | 841.71 | Miscellaneous, | 4,163.10 |
| KITTANNING, | 8.00 | | |

Receipts from November 1st to November 15th, (including New China Fund, $1,985.97), $8,945.59
Total since March 15th, 73,168.98
Special Gifts to Missionaries, 126.00
Laos Relief Fund, 107.10

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

## Woman's Presbyterian Board of Missions of the Northwest

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| CEDAR RAPIDS, | $18.95 | GRAND RAPIDS, | $55.65 | PEMBINA, | $48.00 | SIOUX CITY, | $5.00 |
| CENTRAL DAKOTA, | 20.00 | HELENA, | 11.00 | RED RIVER, | 16.90 | SIOUX FALLS, | 23.00 |
| CHICAGO, | 1,780.33 | IOWA, | 323.56 | RESERVE, | 4.50 | WATERLOO, | 71.97 |
| CRAWFORDSVILLE, | 97.15 | IOWA CITY, | 192.00 | RUSHVILLE, | 97.00 | Miscellaneous, | 31.00 |
| DES MOINES, | 175.15 | LAKE SUPERIOR, | 233.40 | ST. PAUL, | 375.20 | Iowa Synodical Society | 10.00 |
| DETROIT, | 1,160 00 | MADISON, | 71.50 | SPRINGFIELD, | 172.00 | | |
| DULUTH, | 58.75 | MANKATO, | 125.25 | | | | |

Total for month, $5,752 55
Total from March 15th, 54,946.04

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago.

## Women's Board of Foreign Missions of the Presbyterian Church

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ALBANY, | $194.00 | LONG ISLAND, | $45.80 | TRANSYLVANIA, | $93.96 | Legacy, | $476.25 |
| BINGHAMTON, | 71.00 | MORRIS & ORANGE, | 1,048.50 | TROY, | 284.00 | Miscellaneous, | 36.50 |
| BOSTON. | 162 00 | NEW YORK, | 2,219.35 | UTICA, | 395.00 | | |
| BROOKLYN. | 325 00 | NIAGARA, | 77.00 | WESTCHESTER, | 317.75 | | |
| CHEMUNG. | 179 16 | NORTH RIVER, | 116.25 | | | | |
| EBENEZER, | 16.82 | PRINCETON, | 25.00 | | | | |
| HUDSON, | 151.00 | ROCHESTER, | 618.92 | | | | |
| LOGAN, | 30.00 | SYRACUSE. | 358.00 | | | | |

Receipts from Oct. 15th to Nov. 15th, $7,241.26
Total since March 15th, 50,808.27

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

## Woman's Presbyterian Board of Foreign Missions of the Southwest

| | | | |
|---|---|---|---|
| ARDMORE, | $17.55 | OKLAHOMA, | $110.98 |
| ARKANSAS, | 9 00 | SEDALIA, | 5.00 |
| MCGEE, | 14.10 | Miscellaneous, | 65.04 |

Total for month, $221.67
Total to date, 11,385.07

MRS. WM. BURG, *Treas.*,
708 Odd Fellows Bldg., St. Louis, Mo.

DATE DUE

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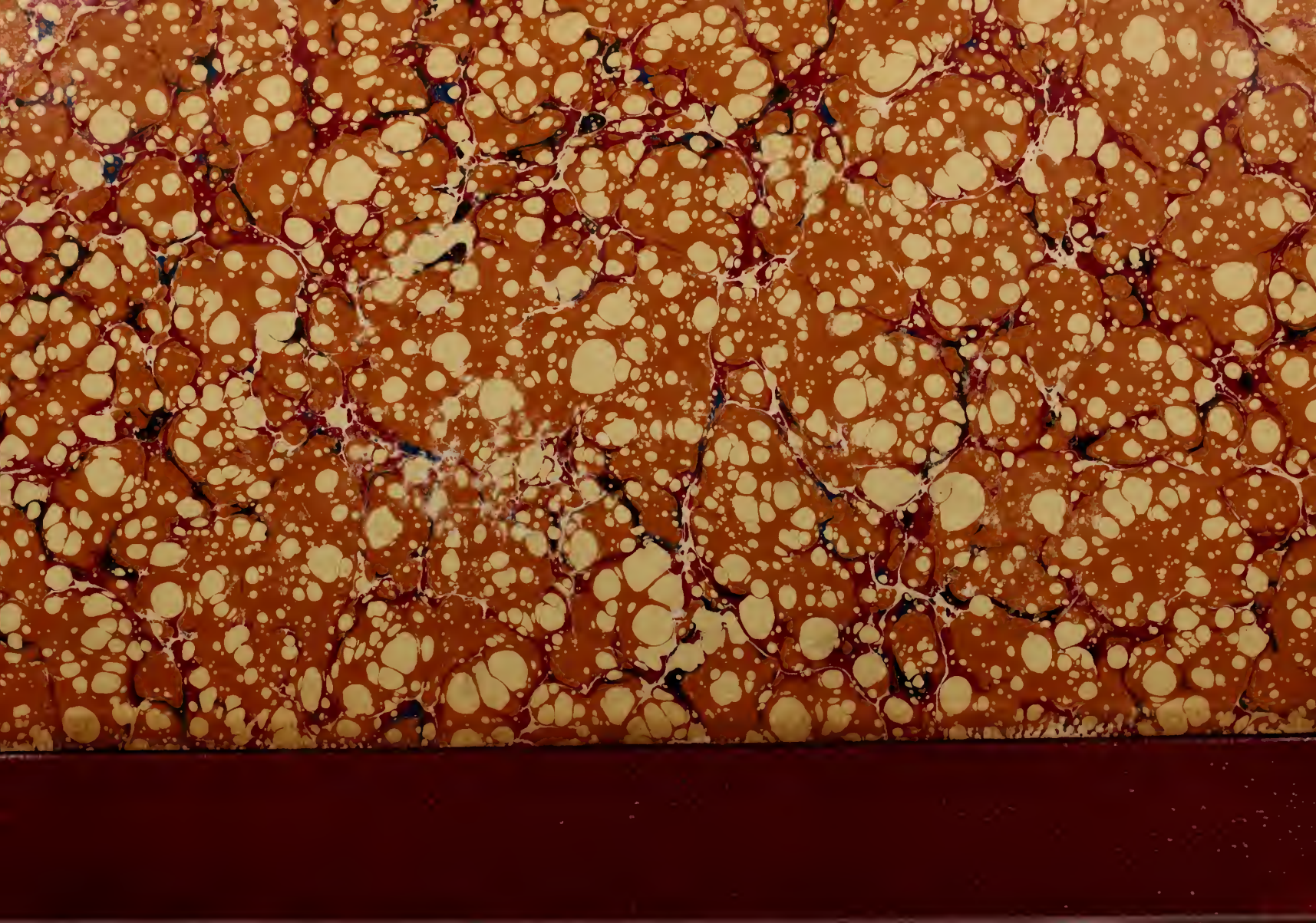
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